

Man-Woman Complementarity: The Catholic Inspiration
Sr. Prudence Allen, RSM, Ph.D. and Sr. Moira Debono, RSM, STD

Second Annual Vital Grandin Lectures
Newman Theological College
Edmonton, Alberta, Canada
November 7-8, 2003

Lecture II: Modern Challenges and Responses

Part I: Sr. Prudence Allen, RSM: Philosophical Aspects

*"Glory be to the Father, and to the Son, and to the Holy Spirit
As it was in the beginning, is now, and ever shall be world without end. Amen"*

*1's sent
1st
ITP from
le chur III*

At the beginning of the fourteenth century when we begin the modern period of western philosophy, Aristotelian theory of sex and gender polarity was firmly ensconced especially in academia. Furthermore, the new universities were established to prepare men for the secular priesthood, and the practice of medicine and law. Thus, women had no access to the new centers of higher education throughout most of Europe. This historical context changed the situation in which aristocratic women like Hildegard and others had been highly educated in Benedictine monasteries. The Catholic Inspiration for complementarity, which had begun to emerge in the Benedictine monastic tradition, was also crushed and overturned by an increasingly rigid polarity.

Thus, it is not surprising that several satires circulated which exaggerated even further women's inferiority to men. Most notable for our purposes was the Le Roman de la rose, a four-hundred page satire in poetic verse co-authored by Guillaume de Lorris (c. 1200-1240) and

Jean de Meun (1240-1305).¹ The influence of previous satires about women written by Theophrastus, Walter Map (Valerius), and Juvenal as well as of an exaggerated Aristotelian polarity are evident throughout. Not only is woman derogatorily symbolized by a passive rose waiting to be seduced, but also is marriage derogatorily portrayed as a horrible trap for a man because the woman's irrational passions ensnare and destroy him. *Le Roman de la rose* was, according to scholars, "the most widely read vernacular poem after the *Divine Comedy*."² Because Jean de Meun and many of the readers of this text were directly associated with the University of Paris and scholastic learning, the negative view of women and of marriage that it portrayed provided new fuel to a polarity tradition denying the equal dignity of men and of women.

The Catholic Inspiration for bringing complementarity back into the public discussion about gender identity came from an Italian born, French education woman, Christine de Pizan (1344-1430). Her inspiration did not occur in a vacuum, however. She had been influenced by the model for a wise woman teacher previously articulated by Boethius, Dante, and further developed by Boccaccio. The Italian and French humanist movement began to flourish outside of academia in the private homes of educated and wealthy families. It also often used a method of dialogue through public correspondence.

Christine de Pizan decided to use this very method to directly confront the devaluation

¹ Guillaume de Lorris and Jean de Meun, *The Romance of the Rose* (New York: Dutton, 1962).

² David F. Hult, *Self-fulfilling Prophecies: Readership and Authority in the First "Roman de la Rose"* (Cambridge: University Press, 1986, p. 4.

of woman and of marriage found in satires to initiate what later became known as the "Querrelle de la rose." The significance of this debate can not be overestimated; it is the first time in western history that a woman and several men publicly debated woman's identity and the man-woman relationship. Christine de Pizan, who had been happily married before being widowed with three young children, launched her first appeal to "The God of Love" saying: "God, what gatherings, /At which a lady's honor's stripped away! And where, in slander, is the profit for/ The very men who ought to arm themselves /To guard the ladies and defend their name?"³ Several others entered into the fray either attaching her positions or defending them along side her. Using a wide range of philosophical arguments, she confronted fallacious reasoning and distorted reports of experience to defend woman and marriage without turning to a reverse polarity which devalued men.

In addition, de Pizan, who had been allowed to use an alcove in the library of the Sorbonne by its rector Rev. Jean Gerson, even though women were not allowed to attend it as students per se, also spoke often of a deep hope for women to become educated. She was the first person to earn her living as a writer. In her output of 41 books, several attempted to bring a new hope into a renewal of man-woman relations in marriage and society. She translated Thomas Aquinas' Commentary on Book I of Aristotle's Metaphysics and Boccaccio's Concerning Famous Women into French, and used them in her own writing in The City of Ladies and Book of Virtues. In L'Avision-Christine she offers the following imaginary

³ Christine de Pizan, *Poems of Cupid, God of Love in La Querelle de la rose: Letters and Documents* (Chapel Hill: North Carolina Studies in Romance Languages and Literatures, 1978), 1. 163-167, p. 43.

expression of her hope for education: “[S]uddenly I came upon the schools. Delighted to have arrived at such a noble university, eager for my mind profitably to drink in their erudition, I was pausing among scholars of the various learned faculties disputing and debating various questions together, when, just as I pricked up my ears to listen...”⁴

The hope for education of girls and women also took root in a the creation of new humanist schools that sprang up in Italy. As a result of the great upheavals caused by the Muslim invasion of the Byzantine world, many Byzantine scholars fled to northern Italy, bringing with them fluency in Greek manuscripts such as Plato’s *Republic* and works by Neoplatonists like Plutarch on education. Wealthy patrons like the Gonzaga family began to establish small humanist schools to study the classics; at some of these schools girls were accepted along with the boys.

Next, Italian Christian humanists, like Leonardo Bruni (1369-1444) began to educate adult women, including one Lady Battista, and to write public defenses for the education of women. Bruni situates his hypothesis directly in a Christian framework of using well the gifts God has given: “It is not fitting that such understanding and intellectual power as you possess were given you in vain, not fitting that you should be satisfied with mediocrity; such gifts expect and encourage the highest excellence.”⁵

⁴ Christine de Pizan, *Christine’s Vision* (New York and London: Garland Publishing, 1993), pp., 1-2, pp. 59-60.

⁵ Leonardo Bruni, “On the Study of Literature,” in Gordon Griffiths, et. al, eds, *The Humanism of Leonardo Bruni Selected Texts* (Binghamton, NY: Medieval Renaissance Texts and Studies, 1987), p. 240.

The early humanist movement in Italy also sought to broaden a support for the equal dignity of woman and man in marriage. Francesco Barbaro (1390-1454), after studying Greek in Florence, integrated sections from a version of Plato's *Republic* with his own Catholic orientation to write a book entitled *On Wifely Matters* or *On Marriage*. While there were many elements of traditional polarity in this text, Barbaro emphasized the highest form of friendship, unity of mind and will, in marriage: "Whatsoever things are troublesome to them (so that they be worthy to be told to a prudent person) let them mutually impart, let them feign nothing, let them dissemble nothing, let them conceal nothing; oftentimes sorrow and trouble of mind is mitigated by counsel and discourse (which ought to be most pleasant with her husband)."⁶

Not all Catholics followed the same inspiration, however. Leon Battista Alberti (1404-1472) sought to reaffirm a sex polarity understanding of the husband-wife relationship in his very popular text, *Della famiglia* and in his own new satires on woman's identity. Also, others who turned to Greek texts of Plato's *Republic* and *Symposium* for purposes of translation or commentary, changed the original intent of Plato's texts to conform more easily with Christian teachings about marriage and sexual orientation. In this transition period, all sorts of different approaches to the equality and dignity of man and woman were beginning to surface.

In another example is Albrecht von Eyb (1420-1475), a celibate cleric of the lower orders, who had both Canon Law and Roman law, and participated in humanist circles in Italy. Deciding to extend the reach of working for the equal dignity of woman and man, he

⁶ Francesco Barbaro, *Directions for Love and Marriage*, (London: John Leigh, 1677), pp. 69-70.

returned to Germany to write a very popular text entitled *A Little Book of Marriage*. In this important work he sought to change civil laws of broader society to protect women and to support the institution of marriage. He states in the preface of this work that his intent was to answer the satirists who questioned whether a man should marry or not.⁷ In von Eyb the Catholic inspiration expressed itself in directly attempting to change the structure of society to better conform to the equal dignity of men and women in marriage.

Albrecht von Eyb concludes his text with the following words:

If both married man and woman have such love, will, and friendship towards each other, then what one wants, the other wants... If good and evil are shared by both, the good is that much more joyful and the unpleasant that much more tolerable. These and more reasons, which were related above, praise and laud holy, worthy marriage and answer the question which we posed: A man should marry. With this I have concluded and finished with it.⁸

Occasionally, Eyb's text goes further than simply defending woman's equal dignity with man, and it suggests that in some respects woman might even be superior to man. Articulations for a reverse sex and gender polarity theory began to be offered during the period of Renaissance humanism. Hints of it are also found in the playful dialogue written by Isotta Nogarola (1418-1466) in complement with Ludovico Foscarini about whether Adam or Eve is at the greater fault for the Fall and its consequences.⁹ The dialogue used the *reductio ad absurdum* argument to prove that Eve was less guilty of original sin than was Adam by playing

⁷ Albrecht von Eyb, *Das Ehebüchlein* (Berlin: Weidmann, 1890), p. 4.

⁸ *Ibid.*, p. 69.

⁹ Isotta Nogarola (1418-1466), *De Pari aut Evae atque Adae Peccato* (Vienna: Fridericum Kilian, 1886).

with the polarity principles of woman's weakness of intellect and her inconstancy. Nogarola argues that woman can not be both weaker and more to blame than man; if she is more to blame, then she must be greater. In another example, the humanist Laura Cereta (1469-1499) occasionally displays in her extensive correspondence her own disdain for male humanists who either act immorally or argue weakly, but she usually held herself in the balance of an emerging complementarity.

Lucrezia Marinelli's (1571-1653) over 300 page text entitled *La Nobilta et l'eccellenza delle donne, do'diffetti et mancamenti de gli huomini* was the first systematic philosophical study, written either by a man or a woman, to argue consistently throughout against Aristotelian sex polarity. In this book, Marinelli argues that a woman's virtues are better than a man's virtues, and a man's vices are worse than a woman's vices. Ironically using the principles of Aristotle's *Nicomachean Ethics*, to defeat Aristotle's sex and gender polarity theory, Marinelli goes a long way to promote a new reverse polarity.

Heinrich Cornelius Agrippa (1486-1536), the German humanist was the first to offer theological arguments for sex and gender reverse polarity in his text *On the Superiority of Woman over Man*. With both Marinelli's philosophical arguments to prove this inverse of traditional sex polarity and Agrippa's theological arguments, reverse sex polarity became a direct reaction against traditional sex polarity. In a certain sense, we could say that although the Catholic Inspiration tends to rebalance the two factors of complementarity (equality and significant differentiation), when they become distorted, at times the Inspiration loses its own grounding and goes too far in the opposite direction.

Before turning to consider effects of the Cartesian turn in modern philosophy on

arguments about sex and gender identity the effects of Neoplatonic Christianity on Renaissance theories about woman and man must be noted. Cardinal Nicholas of Cusa (1401-1464), deeply seeking a foundation for the integral complementarity of the eastern Greek and western Latin Churches developed a theory of the coincidence of opposites. His framework introduced many new elements of a Catholic Inspiration for masculine and feminine fractional complementarity into the more traditional unisex pattern of Neoplatonism and the sex polarity pattern of scholasticism.

Marsilio Ficino (1433-1499), founder of the Florentine Platonic Academy, was the first to accurately translate Plato's dialogues from Greek into Latin. He Christianized Platonic homosexual love into heterosexual love in his commentary on the *Symposium* and introduced a fractional complementarity in his numerology of female and male numbers. Next, Giovanni Pico della Mirandola (1463-1494) 's great *Oration on The Dignity of Man* invited all persons to consider that they are co-responsible with God for creating the kind of woman or man they wanted to be. At the same time, in his *900 Theses* Pico provides what could be called a gender neutrality theory. While his motivation was to provide a single line of agreement among different philosophers, the effect was to imply that i.e. that gender identity is an irrelevant factor in the search for truth. Here, the Catholic Inspiration for union led Pico, followed a unisex perspective, and ignored significant differences between men and women.

The Cartesian reformation in the concept of woman in relation to man was deeply influence by the new science. Aristotle's cosmology had been supported by mathematical calculations of Ptolemy (c.100-175) until Copernicus (1473-1543) concluded that it was more noble for the sun to be the stationary center of the orbit of the earth and planets than for

"mother earth" to be the stationary center. Galileo (1564-1642) then used the telescope to enoble mother earth by defending a motion of the earth on its axis and its movement around the sun. Finally, Johannes Kepler (1571-1630) provided the empirical evidence to verify the falsity of the Aristotelian hypothesis. The underpinning for Aristotelian polarity was beginning to fall apart.

The final blow came from the emerging field of anatomy begun in Italy by Mondino da Luzzi (1276-1328), Leonardo da Vinci (1452-1519), Andreas Vesalius (1514-1564), and Hieronymus Fabricius (1533-1619). It was Fabricius' student William Harvey (1578-1657) who discovered that the female seed was a separately existing entity, and by the end of his career he proved its active function in generation, refuting Aristotle's claim of its complete passivity. Finally, the microscope demonstrated empirically the existence of the female seed.

The effective overturning of Aristotelian grounds for the natural inferiority of woman ^{Opened space for} cleared the ground for Descartes' (1590-1650) philosophy to offer a completely new foundation for unisex theory, namely that the identity of a woman or a man rested in the mind totally distinct from the body. Although Descartes was a Catholic, who had attended Jesuit schools, his philosophy was welcomed by the new Protestants who were seeking to distance themselves from scholasticism in any of its forms. In the Meditations after rejecting scholastic philosophy as a ground for certainty, Descartes concluded: "I am merely a thinking thing...I am really distinct from my body."¹⁰

In a popular text entitled *De ingenii muliebris ad doctrinum et meliores* (The Learned

¹⁰ Rene Descartes, *Meditations on First Philosophy* (Indianapolis: Hackett, 1993), Sixth meditation, #78.

Maid; or Whether a Maid may be a Scholar? A Logic Exercise) Maria van Schurman (1607-1678), a Dutch Protestant friend of Descartes argued for equality of women: "The assertion may be proved both from the property of the form of this subject; or the rational soul; and from the very acts and effects themselves. For it is manifest that maids do actually learn arts and sciences."¹¹

Another notable Cartesian unisex philosophers, François Poullain de la Barre (1647-1723), was a Catholic priest who became a Protestant. In his text of several hundred pages entitled De L'égalité des deux sexes (The Woman as Good as the Man: Or, the Equality of Both Sexes) Poullain gave many arguments for the physical, mental, and moral equality of men and women. He stated that while the body had certain sex differences related to reproduction, the spirit, brain and faculties were the same in women and men, and "they were equally capable of the same things."¹² Poullain concluded : "In effect, we all (both men and women) have the same right to truth, since the mind in all of is alike capable to know it."¹³ Poullain also argued that prejudice against women's education was simply a custom that should be overturned by this appeal to the common nature of the faculty of reason in all human beings. Reason became a key of hope ~~among Protestants~~ to open the locked door of the custom of sex polarity which blocked women's access to academic education.

Mary Astell (1688-1731) a Protestant author from England proposed that an

¹¹ Anna Maria von Schurman, *The Learned Maid*, pp. 6-7.

¹² Poullain de la Barre, *The Woman as Good as the Man: Or, the Equality of Both Sexes*. (Detroit: Wayne State University Press, 1988), p. 66.

¹³ *Ibid.*, p. 114.

Institution of higher education for women be established in her book titled *A Serious Proposal to the Ladies*. She directly appealed to a Cartesian method of deduction from first principles, employing the search for clear and distinct ideas and then moving to certain conclusions claiming that : "Custom cannot authorise a practice if reason condemns it."¹⁴ Once again reason was identified as the key to unlock the closed door of hope for women's access to higher education. In a second text entitled *An Essay in Defence of the Female Sex*, published in 1696 Astell argued that she wanted ~~not~~ to raise the level of the female sex "to an equality at most with men."¹⁵

While Protestants were invoking continually Cartesian grounds for unisex arguments to defend equal access to education were based in a Cartesian unisex, the Catholic Inspiration moved from the intellectual world of texts into a practical world of renewal in the counter-reformation. Returning to Renaissance Italy first we encounter St. Angela Merici (1474-1540), who in Brescia sought to establish education for girls in the very city in which Laura Cereta had previously participated in humanist circle founded educational ~~circles~~ ^{Sch classes} for girls in several neighborhoods. Working together with St. Charles Borromeo, she founded the Ursulines, who opened schools for girls throughout northern Italy and France. One Ursuline, Blessed Marie of the Incarnation, (1599-1672) came to Quebec City in 1639 to found a school for girls. Then in 1653 Marguerite Bourgeois (1630-1700) founded the first free schools in North America. Her

¹⁴ Mary Astell, *A Serious Proposal to the Ladies* for the Advancement of their True and Greatest Interest (New York: Source Book Press, 1970), p, 73.

¹⁵ Mary Astell, *An Essay in Defense of the Female Sex* (New York: Sourcebook Press, 1970), pp. 7-8.

community founded the first college for women in Montreal, Canada, Marianopolis. *College*

A striking feature of these women educators was how frequently they worked in complementary relations with men: Mary of the Incarnation worked in complement with the Jesuit Missionaries and Bishop Laval, and Marguerite Bourgeois worked with Paul de Chomedey de Maisonneuve. In a similar way, in Spain we find in the counter reformation in many examples of men and women working together in a relation of complementarity --- for *and in France* example: St. Teresa of Avila (1518-1582) and St. John of the Cross (1542-1591), St. Vincent de Paul (1581-1660) and the foundress of (Louise de Marillac), and Francis de Sales and Jane de Chantel (1572-1641). *women of charity* The Catholic Inspiration for complementarity put down new roots in chaste relations among religious men and women dedicated to the reform.

Before long, the foundation for equality of men and women found in Cartesian arguments began to *affect* effect Catholic political reformers in France. Their arguments moved from the premise of equal minds to equal rights. It is difficult to assess whether this development can be attributed to a Catholic Inspiration *per se* because most of the reformers were opposed to the Church in many respects, especially in relation to its clericalism and support of the monarchy which they viewed as corrupt in France. So while they were Catholic by Baptism, whether they were living Catholic lives by regular participation in the sacraments is open to question. Also whether the theological virtue of hope was the source of their natural hope is also an open question. Still, the deep drive to bring the balance of equal dignity back into a social context in which women were excluded from education and participation in public society was compatible with the Catholic Inspiration towards complementarity. *Some examples will demonstrate this point.*

In 1787 Marie Jean Antoine Marquis de Condorcet (1743-1794) wrote an extraordinary appeal for the right of women to vote in the new French constitution: "Is it not as sensitive beings, reasonable, having moral ideas, that men have rights? Women must then have absolutely the same and yet never, in any so-called free constitution, have women exercised the right of citizenship."¹⁶ Several others ^{collected} wrote calls to women to use their reason to overturn customs that supported an inequality. The most dramatic of these appeals was given by Marie Gouze (1748-1793), known as Olympe de Gouze, who wrote a *Declaration of Rights of Woman and the Female Citizen* in which she begged women : "to courageously oppose the force of reason to the empty pretensions of superiority ... [and thus discover men] proud to share with you the treasures of the Supreme Being."¹⁷ Identifying sex polarity as the enemy she declares in Article IV "Liberty and justice consist in restoring all that belongs to others; thus, the only limits on the exercise of the natural rights of women are perpetual male tyranny; these limits are to be reformed by the laws of nature and reason."¹⁸

In an irony of history both Condorcet and Olympe de Gouges were captured for their broader political beliefs in support of the monarchy. While Condorcet died (or was murdered) in prison, Olympe de Gouges was executed by the guillotine on the Place de la Revolution in

¹⁶ Marie Jean Antoine Marquis de Condorcet, "Lettres d'un Bourgeois de New-Haven sur l'unité de la législation," in *Recherches Historiques et Politiques* (Paris: A Colle, 1788), pp. 280-81.

¹⁷ Olympe de Gouges, "Les Droits de la Femme" in Darline Gail Levy, et al. *Women in Revolutionary Paris 1789-1795: Selected Documents with Notes and Commentary* (Urbana: University of Illinois Press, 1979), p. 92.

¹⁸ Olympe de Gouges, *Ibid.*, p. 90.

1793. One has to wonder whether this particular instrument, which so effectively severed the head from the body, was a practical consequence of the Cartesian mentality that had so permeated French thinking of the time. Hope for equal participation of women and men in building the common good of broader society seemed to die for a while with them, for it took over a hundred years before this basic human right was recognized by civilized Europe and North America. Meanwhile, the hope for women's access to education and for friendship and spousal love within a perspective of Catholic complementarity continued to grow in the life of Catholic religious communities and in the families of Catholics who were married by the Church. It is in this deep sacramental source and witness that the living source for a Catholic Inspiration continued to be nourished.

With the 18th century Enlightenment we discover a new articulation of fractional complementarity that is essentially located in the mind. Woman was thought to provide $\frac{1}{2}$ of the rational operations, and man the other $\frac{1}{2}$, or $\frac{1}{3}$ with $\frac{2}{3}$, or some other fraction that, when added up, produces one mind. Jean Jacques Rousseau (1712-1778) described women's 'rationality' as focusing primarily on the emotions, on practical decisions in the present, and on the general categories of taste, sentiments, and the senses, while men's minds focused on ideas and arguments, abstract judgments, and planning for the future. In *Emile* he suggests "Consult the women's opinions in bodily matters, in all that concerns the senses; consult the men in matters of morality and all that concerns the understanding."¹⁹ See where Rousseau further elaborates his fractional complementarity: "This relation produces a

¹⁹ Jean-Jacques Rousseau, *Emile* (London and Melbourne: Dent, 1984)., p. 306.

moral person of which the woman is the eye and man the hand, but the two are so dependent upon one another that the man teaches the woman what to see, and she teaches him what to do.²⁰ Rousseau also argued that woman ought to remain in the private sphere of the home, while man participated in building the public common good.

Mary Wollstonecraft (1759-1797), a Cartesian feminist, wrote a systematic critique of Rousseau entitled *A Vindication of the Rights of Woman*. She argued that if women had "a parity of reason" with man then she should have full citizenship: "reason calls for this respect, and loudly demands justice for one half of the human race."²¹ Her work emphasized individual rights and the full equality of man and woman, based on the unisex identity of human reason.

Immanuel Kant (1724-1804), who was reputed to have only missed his regular 4PM walk around Königsberg the day he was engrossed in reading Rousseau's *Emile*, agreed with Rousseau, and he argued in his precritical work that a woman's "philosophy is not to reason, but to sense."²² In Kant's essay "What is Enlightenment?" we find him suggesting that "the entire fair sex" does not have the courage to use their reason without direction from others.²³

Surprising perhaps is the fact that one of Kant's closest friends, Theodor Gottlieb von Hippel (1741-1796), the mayor of Königsburg, wrote a several hundred page text entitled in its

²⁰ *Ibid.*, p. 340.

²¹ Mary Wollstonecraft, *A Vindication of the Rights of Woman* (New York: Norton: 1974), pp. 5-6.

²² Immanuel Kant, *On the Beautiful and the Sublime*, (Berkeley and Los Angeles: University of California Press, 1965), Section III "Of the Distinction of the Beautiful and Sublime in the Interrelations of the Two Sexes," 79.

²³ Immanuel Kant, *What is Enlightenment?* Appendix to *Foundations of the Metaphysics of Morals* (Indianapolis: Bobbs-Merrill, 1978), p.85.

English translation *On Improving the Status of Women* in which he argued, using the now familiar Cartesian appeal to a unisex reason ~~argue~~ for equality of men and women against all forms of polarity, even when it is buried in the fractional complementarity described by Rousseau and Kant.²⁴

Fractional complementarity, often with a hidden sex and gender polarity, appears to have been a Protestant development in its initial formulations, if we include Rousseau, who switched back and forth from Catholic to Calvinism and Kant who was brought up in a pietist tradition. It ^{is} was as if recognizing that once the foundation for significant differentiation had been lost by the severing of the mind from the body, they tried to reinstitute it from within the mind alone. And Wollstonecraft and von Hippel, who wrote public critiques of these theories, were also from Protestant traditions, but they chose to reaffirm a unisex model. So the tension during the early enlightenment of the 18th century was between fractional complementarity and unisex.

Many 19th century philosophers followed the fractional complementarity option. Arthur Schopenhauer (1788-1860) ^{in his essay "On Women"} claimed that women were limited to a childlike exercise of rationality that was tied to the concrete present, while men participated in the full range of rational activity in his essay on women: "As a result of their weaker reasoning power women are as a rule far more affected by what is present, visible and immediately real than they are by abstract ideas, standing maxims, previous decisions or in general by regard for what is far off,

²⁴ Theodor Gottlieb von Hippel (1741-1796), *On Improving the Status of Women* (Detroit: Wayne State University Press, 1979).

in the past or still to come."²⁵

The 19th century philosopher Frederick Hegel (1770-1831) made similar arguments for fractional complementarity with a hidden sex polarity when he argued that woman was tied to the particular and man to the universal.²⁶ The existentialist Soren Kierkegaard (1813-1855) also appeared to limit women's rational capacities when he located her within the aesthetic and religious spheres of existence, while man had the full range including the ethical sphere.²⁷ Nietzsche (1844-1900) was slightly more complicated, because he appeared to argue a reverse sex polarity when he said that women were superior by virtue of their dionysian inheritance, but underneath he promoted a gender polarity because he associated women with slave morality all along.²⁸

Some deeper philosophical foundations for a fractional form of sex complementarity were articulated by John Stuart Mill ^(1806 - 1873) working with Harriet Taylor in his classic text, *The Subjection of Woman*:

²⁵ Arthur Schopenhauer, "On Women," in *Essays and Aphorisms* (Harmondsworth: Penguin Books, 1970), p. 83.

²⁶ See, G.W.F. Hegel, *The Phenomenology of Mind*, (New York: Harper and Row, 1967) especially sections: "the ethical world: law divine and human: man and woman;" and "ethical action: knowledge human and divine: guilt and destiny," 462-500. See also, Soren Kierkegaard, *Stages on Life's Way* (New York: Schocken Books, 1967), 61, 88, 98, 107, 163 and 280; or *Either/Or* (Garden City, N.Y.: Doubleday, 1959), I: 386, 424, and II: 316, and 319.

²⁷ See also, Soren Kierkegaard, *Stages on Life's Way* (New York: Schocken Books, 1967), 61, 88, 98, 107, 163 and 280; or *Either/Or* (Garden City, N.Y.: Doubleday, 1959), I: 386, 424, and II: 316, and 319.

²⁸ See Sister Prudence Allen, RSM, "Nietzsche's Tension About Women" in *Lonergan Review* (1993): 42-66 or an earlier version "Nietzsche's Ambivalence about Women," in *The Sexism of Social and Political Theory*, eds. Lorenne Clark and Lynda Lange (Toronto: University Press, 1979): 117-133.

With equality of experience and of general faculties, a woman usually sees much more than a man of what is immediately before her. Now this sensibility to the present, is the main quality on which the capacity for practice, as distinguished from theory, depends... Women's thoughts are thus as useful in giving reality to those of thinking men, as men's thoughts in giving width and largeness to those of women.²⁹

While Mill was reaching towards an integral complementarity, his theory did not provide an adequate philosophical anthropology to achieve his goals. Yet the marriage of John Stuart Mill and Harriot Taylor did offer a model in which woman's dignity was reaffirmed in striking

ways. They worked together on all Mill wrote especially in his text, On the Subjection of Women. Mill stated at the outset that "the legal subordination of one sex to the other — is

wrong in itself...and it should be replaced by a principle of perfect equality..."³⁰ Mill

introduced the first official bill for women suffrage into the British Parliament.

We will now turn to consider the man-woman relation in the sacramental nature of marriage.

Part II: Theological Aspects: The Sacrament of Marriage Sr. Moira Debono, RSM

It will not be possible until 20th century persons to provide a adequate metaphysical & anthropological foundation for a new Catholic Inspiration for Integral Complementarity — we will see how this works this afternoon

²⁹ John Stuart Mill, *The Subject of Woman* (Cambridge: MIT Press, 1972), 58-9.

³⁰ Ibid, (London: Oxford University Press, 1969), 427.